"There Are No New Apostles: The Apostolic Office as Closed, Unique, and Unrepeatable — A Biblical, Exegetical, and Multilingual Defense"

「再無新使徒：使徒職分已關閉、獨一無二且不可重複——從聖經、釋經學及多語言文本之辯護」

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ABSTRACT / 摘要

This thesis contends that the office of Apostle (*apostolos*) was a unique, foundational, and non-transferable office established by Jesus Christ Himself, limited to those who met specific qualifications outlined in the New Testament. The thesis demonstrates—through exegesis of Koine Greek, Syriac Peshitta, and Ge'ez (Ethiopian) textual traditions—that the apostolic office was permanently closed after the first century and that all modern claims to apostleship are without biblical warrant.

本論文主張：使徒（*apostolos*）的職分乃是耶穌基督親自設立的，是獨一無二的、根基性的、且不可轉移的職分，僅限於符合新約所列明之特定資格者。本論文透過對通用希臘文（Koine Greek）、敘利亞文別西大譯本（Peshitta）及吉茲語（Ge'ez，衣索比亞傳統）文本之釋經學研究，證明使徒職分在第一世紀後已永久關閉，一切現代「使徒」之宣稱皆無聖經根據。

CHAPTER I: DEFINITION AND QUALIFICATIONS OF AN APOSTLE

第一章：使徒之定義與資格

1.1 The Etymology of *Apostolos* / *Apostolos* 一詞之詞源

The Greek noun **ἀπόστολος** (*apostolos*) derives from the verb **ἀποστέλλω** (*apostellō*), meaning "to send forth with authority and commission." This is not a generic "sending" (which would be *pempō* / πέμπω), but a sending with delegated authority, a commissioning that carries the full weight of the one who sends.

希臘文名詞 **ἀπόστολος**（*apostolos*）源自動詞 **ἀποστέλλω**（*apostellō*），意為「帶著權柄與使命差遣出去」。這並非一般性的「差遣」（那應當用 *pempō* / πέμπω），而是帶有被差遣者之全部權柄的委派，承載差遣者之完全分量。

Koine Greek (Galatians 1:1):

> **Παῦλος ἀπόστολος, οὐκ ἀπ᾽ ἀνθρώπων οὐδὲ δι᾽ ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν**

Transliteration: *Paulos apostolos, ouk ap' anthrōpōn oude di' anthrōpou, alla dia Iēsou Christou kai Theou patros tou egeirantos auton ek nekrōn*

Translation: "Paul, an apostle—not from men nor through man, but through Jesus Christ and God the Father, who raised Him from the dead."

翻譯：「保羅，作使徒的——不是由於人，也不是藉著人，乃是藉著耶穌基督，與叫他從死裡復活的父神。」

Syriac Peshitta (Galatians 1:1):

> ܦܘܠܘܣ ܫܠܝܚܐ ܠܐ ܡܢ ܒܢܝ ܐܢܫܐ ܘܠܐ ܒܝܕ ܒܪ ܐܢܫܐ ܐܠܐ ܒܝܕ ܝܫܘܥ ܡܫܝܚܐ ܘܐܠܗܐ ܐܒܘܗܝ ܗܘ ܕܐܩܝܡܗ ܡܢ ܒܝܬ ܡܝܬܐ

Transliteration: *Paulos shlikha, la men bnay-nasha w'la b'yad bar-nasha, ella b'yad Yeshu' Mshikha, w'Alaha Abuhy, haw d'aqimeh men beth mithe*

Translation: "Paul, an apostle [*shlikha* — 'sent one'], not from the sons of men nor by the hand of a man, but by the hand of Yeshua the Messiah, and God His Father, He who raised Him from among the dead."

翻譯：「保羅，使徒（*shlikha*——『被差遣者』），不是從人子們而來，也不是藉人的手，乃是藉耶穌彌賽亞的手，以及神——祂的父——就是使祂從死人中復活的那一位。」

Critical Note on the Syriac: The Peshitta uses the term ܫܠܝܚܐ (*shlikha*), which is the Aramaic cognate to the Hebrew **שָׁלִיחַ** (*shaliach*). In Jewish law, the *shaliach* was a legally appointed representative who carried the full authority of the one sending him. The rabbinic principle states: **שְׁלוּחוֹ שֶׁל אָדָם כְּמוֹתוֹ** (*sh'lucho shel adam k'moto*) — "A man's agent is as himself." This underscores that the apostle was not merely a messenger but a *plenipotentiary* — one invested with the sender's full authority.

敘利亞文經文評注：別西大譯本使用 ܫܠܝܚܐ（*shlikha*）一詞，這是希伯來文 **שָׁלִיחַ**（*shaliach*）的亞蘭語同源詞。在猶太律法中，*shaliach* 是依法任命的代表，承載差遣者之全部權柄。拉比的原則如此聲明：**שְׁלוּחוֹ שֶׁל אָדָם כְּמוֹתוֹ**（*sh'lucho shel adam k'moto*）——「一個人的代理人等同於他自己。」這強調使徒不僅是信差，更是全權代表——被賦予差遣者完全權柄的人。

Ge'ez / Ethiopian Text (Galatians 1:1):

> ጳውሎስ ሐዋርያ ዘእኮ እምሰብእ ወእኮ በእደ ሰብእ አላ በእደ ኢየሱስ ክርስቶስ ወእግዚአብሔር አብ ዘአንሥኦ እሙታን

Transliteration: *Ṗāwlos ḥawārya za-'ako 'em-sab' wa-'ako ba-'eda sab' 'alā ba-'eda Iyasus Krestos wa-'Egzi'abḥēr 'Ab za-'anśo 'emutān*

Translation: "Paul, an apostle [*ḥawārya* — 'one who is sent forth/disciple-messenger'], who is not from men and not by the hand of a man, but by the hand of Jesus Christ and God the Father who raised Him from the dead."

翻譯：「保羅，使徒（*ḥawārya*——『被差遣出去的人/門徒使者』），不是從人而來，也不是藉人的手，乃是藉耶穌基督的手，以及使祂從死人中復活的天父上帝。」

Critical Note on Ge'ez: The Ethiopian term ሐዋርያ (*ḥawārya*) comes from the root ሐወረ (*ḥawara*), meaning "to go, to travel, to be sent." In the Ethiopian Orthodox tradition, the term exclusively designates those sent directly by Christ and has never been applied to subsequent church leaders as an active office, only as a commemorative title for the original Twelve and Paul.

吉茲語經文評注：衣索比亞文術語 ሐዋርያ（*ḥawārya*）源自詞根 ሐወረ（*ḥawara*），意為「去、行走、被差遣」。在衣索比亞正教傳統中，此術語專指由基督直接差遣的人，從未作為現行職分應用於後續教會領袖，僅作為對原始十二位使徒及保羅之紀念性稱號。

1.2 The Non-Negotiable Qualifications for Apostleship / 使徒職分之不可商議的資格條件

The New Testament establishes specific, non-repeatable qualifications for the apostolic office:

新約聖經為使徒職分設立了特定的、不可重複的資格條件：

Qualification 1: Personal Eyewitness of the Risen Christ / 資格一：親眼見過復活的基督

Acts 1:21-22 (Koine Greek):

> **δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ εἰσῆλθεν καὶ ἐξῆλθεν ἐφ᾽ ἡμᾶς ὁ κύριος Ἰησοῦς, ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήμφθη ἀφ᾽ ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῖν γενέσθαι ἕνα τούτων.**

Transliteration: *dei oun tōn synelthontōn hēmin andrōn en panti chronō hō eisēlthen kai exēlthen eph' hēmas ho kyrios lēsous, arxamenos apo tou baptismatos lōannou heōs tēs hēmeras hēs anelēmphthē aph' hēmōn, martyra tēs anastaseōs autou syn hēmin genesthai hena toutōn.*

Translation: "Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us—beginning from the baptism of John until the day that He was taken up from us—one of these must become a witness of His resurrection with us."

翻譯：「所以，必須從那些在主耶穌出入於我們中間始終同行的人中——就是從約翰施洗起，直到主被接上升離開我們的日子止——選一位與我們同作祂復活見證的人。」

Syriac Peshitta (Acts 1:21-22):

Transliteration: *W'le hu ḥad men halen gabre d'ammen hwaw b'kol zban d'al w'nafaq baynathan Maran Yeshu', men ma'moditā d'Yuḥanān 'adamā l'yawmā d'estalaq men lwathan, nehwe 'amman sahda da-qyamteh.*

Translation: "Therefore, one of these men who has been with us the entire time in which our Lord Yeshua went in and went out among us—from the immersion of Yoḥanan until the day He ascended from our presence—let him be with us a witness of His resurrection."

翻譯：「所以，必須從這些在我們的主耶穌出入我們中間的全部時日中——從約翰的洗禮直到祂從我們面前升天的日子——一直與我們同在的人中，讓一位與我們同作祂復活的見證人。」

Ge'ez / Ethiopian Text (Acts 1:21-22):

> ይደልዎ እንከ ለአሐዱ እምሕዝብ እለ ኮኑ ምስሌነ በኵሉ ጊዜ ዘቦአ ወወፅአ ላዕሌነ እግዚእነ ኢየሱስ
> ጀሚሮ እምጥምቀተ ዮሐንስ እስከ ዕለተ ዘአርግ እምሕዝብነ ይኩን ምስሌነ ስምዐ ትንሣኤሁ

Transliteration: *Yedalewo 'enka la-'aḥadu 'em-ḥezb 'ella konu mesléna ba-k°ellu gizé za-bo'a wa-waṣ'a lā'léna 'Egzi'ena Iyasus, ğamiro 'em-ṭemqata Yoḥannes 'eska 'elata za-'arga 'em-ḥezbena, yekun mesléna sem'a tensā'éhu.*

Translation: "It is necessary therefore that one of the people who were with us at all the time when our Lord Jesus went in and out among us—beginning from the baptism of John until the day He ascended from our midst—shall be with us a witness of His resurrection."

翻譯：「因此有必要從那些在我們的主耶穌出入我們中間的全部時日中——從約翰的洗禮起直到祂從我們中間升天的日子止——一直與我們同在的人中，選出一位與我們同作祂復活見證的人。」

EXEGETICAL ANALYSIS / 釋經分析:

The word **δεῖ** (*dei*) — "it is necessary" — is an impersonal verb expressing divine necessity, theological compulsion. This is not Peter's personal preference but God's revealed requirement. The qualifications are: (1) **personal accompaniment** of Jesus throughout His entire earthly ministry (*en panti chronō* — ἐν παντὶ χρόνῳ — "in all the time"), (2) **eyewitness of the resurrection** (*martyra tēs anastaseōs* — μάρτυρα τῆς ἀναστάσεως). The term **μάρτυρα** (*martyra*) here means "one who gives testimony based on firsthand observation." No person alive today can meet these criteria.

δεῖ（*dei*）——「必須」——是一個表達神聖必要性、神學義務的無人稱動詞。這不是彼得個人的偏好，而是上帝所啟示的要求。資格條件包括：（一）在耶穌整個地上事工期間親身陪伴（*en panti chronō* — ἐν παντὶ χρόνῳ——「在全部時間中」），（二）親眼見證復活（*martyra tēs anastaseōs* — μάρτυρα τῆς ἀναστάσεως）。此處 **μάρτυρα**（*martyra*）一詞意為「根據第一手觀察提供見證的人」。今日在世之人無一能滿足這些條件。

Qualification 2: Direct Appointment by Jesus Christ Himself / 資格二：由耶穌基督親自任命

Mark 3:14 (Koine Greek):

> **καὶ ἐποίησεν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, ἵνα ὦσιν μετ᾽ αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν**

Transliteration: *kai epoiēsen dōdeka, hous kai apostolous ōnomasen, hina ōsin met' autou kai hina apostellē autous kēryssein*

Translation: "And He appointed twelve, whom He also named apostles, that they might be with Him, and that He might send them out to preach."

翻譯：「祂就設立十二個人，又稱他們為使徒，要他們常和祂同在，也要差遣他們去傳道。」

Exegetical Note: The verb **ἐποίησεν** (*epoiēsen*) — "He made/appointed" — indicates a sovereign, creative act. Jesus *created* the apostolic office. The verb form is aorist indicative active, indicating a completed, once-for-all act. Combined with the purpose clause **ἵνα ὦσιν μετ᾽ αὐτοῦ** (*hina ōsin met' autou* — "that they might be with Him"), this demonstrates that personal, physical companionship with the incarnate Christ was constitutive of apostleship.

釋經註：動詞 **ἐποίησεν**（*epoiēsen*）——「祂設立/任命」——表明一個至高的、創造性的行為。耶穌創設了使徒職分。此動詞形式為不定過去時直陳式主動態，表示一個已完成的、一次性的行為。結合目的子句 **ἵνα ὦσιν μετ᾽ αὐτοῦ**（*hina ōsin met' autou*——「要他們和祂同在」），這證明與道成肉身的基督親身同行是使徒身分的構成要素。

Qualification 3: The Signs of an Apostle / 資格三：使徒的記號

2 Corinthians 12:12 (Koine Greek):

> **τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, σημείοις τε καὶ τέρασιν καὶ δυνάμεσιν.**

Transliteration: *ta men sēmeia tou apostolou kateirgasthē en hymin en pasē hypomonē, sēmeiois te kai terasin kai dynamesin.*

Translation: "The signs of the apostle were performed among you in all endurance—by signs and wonders and mighty works."

翻譯：「我在你們中間，用百般的忍耐，藉著神蹟、奇事、異能，顯出使徒的憑據來。」

Syriac Peshitta (2 Corinthians 12:12):

Transliteration: *'Āthwāthā d'shlikhuthy 'etbaddar b'khenkhon b'kol msakbrānutā b'āthwāthā wa-b'ṯedmrāthā wa-b'ḥaylāthā.*

Translation: "The signs of my apostleship [*shlikhuthy*] were performed among you in all patience—in signs and wonders and mighty deeds."

翻譯：「我使徒身分的記號（*shlikhuthy*——使徒職分）已在你們中間以百般忍耐行出——就是藉著神蹟、奇事和大能。」

Exegetical Analysis: The definite article **τὰ** (*ta*) before **σημεῖα** (*sēmeia*, "signs") is critically important. It is **τὰ σημεῖα τοῦ ἀποστόλου** — "*the* signs *of the* apostle" — indicating a well-known, established, definite set of authenticating markers. The genitive **τοῦ ἀποστόλου** (*tou apostolou*) is a genitive of possession/characterization — these signs *belong to* and *characterize* the apostolic office uniquely. If anyone could perform these signs, they would not function as authenticating marks of a unique office.

釋經分析：在 **σημεῖα**（*sēmeia*，「記號」）前面的定冠詞 **τὰ**（*ta*）至關重要。全文為 **τὰ σημεῖα τοῦ ἀποστόλου**——「使徒的記號」——表明一組眾所周知的、既定的、特定的驗證標記。屬格 **τοῦ ἀποστόλου**（*tou apostolou*）是所有格/特徵屬格——這些記號屬於並且唯獨表徵使徒職分。若任何人都能行這些記號，它們就無法作為獨特職分的驗證標記了。

CHAPTER II: THE APOSTLES AS THE PERMANENT, ONCE-FOR-ALL FOUNDATION

第二章：使徒作為永久性的、一次性奠定的根基

2.1 Ephesians 2:20 — The Foundation Metaphor / 以弗所書 2:20 ——根基的隱喻

Koine Greek:

> **ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ**

Transliteration: *epoikodomēthentes epi tō themeliō tōn apostolōn kai prophētōn, ontos akrogōniaiou autou Christou Iēsou*

Translation: "Having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone."

翻譯：「被建造在使徒和先知的根基上，有基督耶穌自己為房角石。」

Syriac Peshitta (Ephesians 2:20):

Transliteration: *Wa-'etbnitu 'al shethestha d'shlikhe wa-d'nbiye, w'huw ri'shā d'zāwithā Yeshu' Mshikha.*

Translation: "And you have been built upon the foundation [*shethestha*] of the apostles [*shlikhe*] and the prophets [*nbiye*], and He is the head of the corner — Jesus the Messiah."

翻譯：「你們已被建造在使徒（*shlikhe*）和先知（*nbiye*）的根基（*shethestha*）上，祂乃是角石之首——耶穌彌賽亞。」

Ge'ez / Ethiopian Text (Ephesians 2:20):

ወተሐንጸክሙ ዲበ መሠረቶሙ ለሐዋርያት ወለነቢያት ወውእቱ ርእሰ ማዕዘን ኢየሱስ ክርስቶስ

Transliteration: *Wa-taḥannaṣkemu diba maśśaratōmu la-ḥawāryāt wa-la-nabiyāt wa-we'etu re'sa mā'zen Iyasus Krestos*

Translation: "And you have been built upon the foundation [*maśśarat*] of the apostles [*ḥawāryāt*] and the prophets [*nabiyāt*], and He is the head of the corner — Jesus Christ."

翻譯：「你們已被建造在使徒（*ḥawāryāt*）和先知（*nabiyāt*）的根基（*maśśarat*）上，祂乃是房角的頭塊石頭——耶穌基督。」

EXEGETICAL ARGUMENT / 釋經論證:

The word **θεμέλιος** (*themelios*) — "foundation" — is architecturally decisive. A foundation is laid **once**. You do not perpetually re-lay a foundation. Paul uses the aorist passive participle **ἐποικοδομηθέντες** (*epoikodomēthentes*) — "having been built upon" — indicating a completed action upon which the superstructure is erected. The foundation was laid; it is finished. The church is now being built *upon* it, not alongside a continually expanding foundation.

θεμέλιος（*themelios*）——「根基」——在建築意義上是決定性的。根基只奠定一次。你不會不斷地重新奠定根基。保羅使用不定過去時被動分詞 **ἐποικοδομηθέντες**（*epoikodomēthentes*）——「已被建造在……之上」——表示一個已完成的動作，上部結構在其上被建造。根基已經奠定；它已經完成了。教會現在是被建造在它上面，而不是在一個持續擴展的根基旁邊。

The Granville Sharp rule and the single article governing both **ἀποστόλων καὶ προφητῶν** (*apostolōn kai prophētōn*) — "apostles and prophets" — links them as a single conceptual unit: the foundational revelatory community. This foundation is *closed*.

Granville Sharp 規則以及統管 **ἀποστόλων καὶ προφητῶν**（*apostolōn kai prophētōn*——「使徒和先知」）的單一冠詞，將二者連結為一個概念單元：根基性的啟示群體。這個根基已關閉。

2.2 Revelation 21:14 — The Eternal Finality of the Twelve / 啟示錄 21:14 —— 十二使徒的永恆定局

Koine Greek:

> **καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐπ᾽ αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.**

Transliteration: *kai to teichos tēs poleōs echon themelious dōdeka, kai ep' autōn dōdeka onomata tōn dōdeka apostolōn tou arniou.*

Translation: "And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb."

翻譯：「城牆有十二根基，根基上有羔羊十二使徒的名字。」

Syriac Peshitta (Revelation 21:14):

Transliteration: *W'l-shurā d'mditā tre'sar shethesthe wa-'alayhen shmahe d'tar'sar shlikhe d'Emrā.*

Translation: "And the wall of the city had twelve foundations, and upon them the names of the twelve apostles [*shlikhe*] of the Lamb."

翻譯：「城牆有十二根基，其上有羔羊十二使徒（*shlikhe*）的名字。」

Ge'ez / Ethiopian Text (Revelation 21:14):

> ወለቀጽረ ሀገር ዐሠርቱ ወክልኤቱ መሠረት ወውስቴቶሙ ዐሠርቱ ወክልኤቱ አስማት ዘዐሠርቱ ወክልኤቱ ሐዋርያት ለበግዕ

Transliteration: *Wa-la-qaṣra hagar 'aśartu wa-kel'étu maśśarat, wa-westétomu 'aśartu wa-kel'étu 'asmāt za-'aśartu wa-kel'étu ḥawāryāt la-bag'*

Translation: "And the wall of the city had twelve foundations, and in them the twelve names of the twelve apostles [*ḥawāryāt*] of the Lamb [*bag'*]."

翻譯：「城牆有十二根基，其中有羔羊（*bag'*）的十二使徒（*ḥawāryāt*）的十二個名字。」

EXEGETICAL ARGUMENT / 釋經論證:

The triple repetition of **δώδεκα** (*dōdeka* — "twelve") is emphatic and delimiting: twelve foundations, twelve names, twelve apostles. The number is fixed in the eternal architecture of the New Jerusalem. There is no thirteenth, fourteenth, or ongoing succession. If modern "apostles" were legitimate, one would expect an ever-expanding foundation — which is an architectural absurdity and a theological impossibility.

δώδεκα（*dōdeka*——「十二」）的三重重複是強調性和限定性的：十二根基、十二個名字、十二位使徒。這個數字被固定在新耶路撒冷的永恆建築中。沒有第十三位、第十四位或持續的延續。若現代「使徒」是合法的，人們會期待一個不斷擴展的根基——這在建築上是荒謬的，在神學上是不可能的。

CHAPTER III: PAUL AS THE FINAL APOSTLE — THE "LAST" AND "LEAST"

第三章：保羅作為最後的使徒——「末了的」與「最小的」

3.1 1 Corinthians 15:7-8 — Paul as the Terminus / 哥林多前書 15:7-8 ——保羅作為終點

Koine Greek:

> **ἔπειτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν· ἔσχατον δὲ πάντων ὡσπερεὶ τῷ ἐκτρώματι ὤφθη κἀμοί.**

Transliteration: *epeita ōphthē Iakōbō, eita tois apostolois pasin; eschaton de pantōn hōsperei tō ektrōmati ōphthē kamoi.*

Translation: "Then He appeared to James, then to all the apostles; and last of all, as to one born abnormally, He appeared to me also."

翻譯：「以後顯給雅各看，再顯給眾使徒看。末了，也顯給我看；我如同未到產期而生的人一般。」

Syriac Peshitta (1 Corinthians 15:7-8):

Transliteration: *W'men bātar hāde 'ethḥzi l'Ya'qub w'hāydén l'shlikhe kolhon. W'ḥartā men kolhon 'akh l'makburā 'ethḥzi āph li.*

Translation: "And after this He appeared to Ya'qub (James), and then to all the apostles [*shlikhe*]. And last [*ḥartā*] of all, as to an untimely birth, He appeared also to me."

翻譯：「此後祂顯現給雅各看，然後顯現給眾使徒（*shlikhe*）看。末了（*ḥartā*），也向我顯現，如同向一個未到產期而生的人一般。」

Ge'ez / Ethiopian Text (1 Corinthians 15:7-8):

Transliteration: *Wa-'em-de'atu 'astare'ya la-Ya'qob wa-'em-ze la-k°ellomu ḥawāryāt. Wa-dexra k°ellomu bakama naḍif 'astare'yani lita.*

Translation: "And after that He appeared to Ya'qob (James), and afterward to all the apostles [*ḥawāryāt*]. And last of all, as to an abortion/untimely birth, He appeared also to me."

翻譯：「此後祂顯現給雅各看，然後顯現給眾使徒（*ḥawāryāt*）看。末了，如同向一個未到產期而生的人一般，祂也向我顯現了。」

EXEGETICAL ARGUMENT / 釋經論證:

The word **ἔσχατον** (*eschaton*) — "last" — is temporally absolute. Paul does not say "most recent" (*hysteron*) but **ἔσχατον** — "last of all," final, conclusive. The word carries eschatological weight in Greek — it is the same root as "eschatology" (the study of *last things*). Paul declares himself the terminal point of resurrection appearances to apostles.

The metaphor **ἔκτρωμα** (*ektrōma*) — "one born out of due time" / "abortion" / "miscarriage" — is shockingly self-deprecating. Paul views his apostleship as an anomaly, an exception that violates the normal pattern. He was called *after* Christ's ascension, yet he still met the qualification of seeing the risen Lord (Acts 9:3-6; 1 Cor. 9:1). His calling was extraordinary precisely because it was the *last* such calling. The very abnormality of his experience confirms the closure of the apostolic series.

ἔσχατον（*eschaton*）——「末了」——在時間上是絕對性的。保羅沒有說「最近的」（*hysteron*），而是 **ἔσχατον**——「最末了」、最終的、結論性的。此詞在希臘語中帶有末世論的分量——它與「末世論」（eschatology，研究末後之事）同根。保羅宣告自己是復活基督向使徒顯現的終點。

ἔκτρωμα（*ektrōma*）——「未到產期而生的」/「流產兒」——是極為自謙的比喻。保羅視自己的使徒身分為一個異常、一個違反正常模式的例外。他在基督升天之後被呼召，但仍符合親眼見過復活之主的資格（使徒行傳 9:3-6；哥林多前書 9:1）。他的呼召之所以特殊，恰恰因為它是最後一次這樣的呼召。他經歷的反常本身就確認了使徒序列的關閉。

3.2 1 Corinthians 9:1 — The Rhetorical Defense / 哥林多前書 9:1 ——修辭性辯護

Koine Greek:

> **Οὐκ εἰμὶ ἀπόστολος; οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα;**

Transliteration: *Ouk eimi apostolos? ouchi Iēsoun ton kyrion hēmōn heōraka?*

Translation: "Am I not an apostle? Have I not seen Jesus our Lord?"

翻譯：「我不是使徒嗎？我不是見過我們的主耶穌嗎？」

Note: Paul's defense of his apostleship hinges entirely upon having *seen* the Lord. If seeing the risen Christ were not essential to apostleship, why would Paul cite it as his primary credential? The rhetorical question presupposes that seeing Jesus is *the* distinguishing mark.

注：保羅為自己使徒身分的辯護完全取決於曾見過主。若親眼見過復活的基督對使徒身分不是必要的，保羅為何引用它作為首要憑據？此修辭問句預設了親眼見過耶穌乃是那個決定性的標記。

CHAPTER IV: THE THEOLOGICAL IMPLICATIONS OF A CLOSED APOSTOLATE

第四章：使徒職分關閉之神學意涵

4.1 If the Apostolate Continues, Then the Canon is Open / 若使徒職分延續，則正典是開放的

The apostles were the recipients and agents of divine revelation (John 14:26; 16:13; Eph. 3:4-5). Their words carried the authority of Christ Himself (1 Thess. 2:13; 2 Pet. 3:15-16). If there are new apostles today, there is no principled reason to deny that they could produce new Scripture. This is precisely the claim made by groups such as the Latter-Day Saints, the New Apostolic Reformation (NAR), and various charismatic movements. The logical terminus of

"modern apostleship" is an open canon — which contradicts the sufficiency and finality of Scripture (2 Tim. 3:16-17; Jude 3; Rev. 22:18-19).

使徒是神聖啟示的領受者與執行者（約翰福音 14:26；16:13；以弗所書 3:4-5）。他們的話語承載基督自己的權柄（帖撒羅尼迦前書 2:13；彼得後書 3:15-16）。若今天有新的使徒，則沒有原則性的理由否認他們能產生新的聖經。這正是後期聖徒教會、新使徒改革運動（NAR）及各種靈恩運動所聲稱的。「現代使徒」的邏輯終點是開放的正典——這與聖經的充足性和終局性相矛盾（提摩太後書 3:16-17；猶大書 3；啟示錄 22:18-19）。

4.2 Jude 3 — The Faith Once for All Delivered / 猶大書 3 ——一次交付的信仰

Koine Greek:

τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει

Transliteration: *tē hapax paradotheisē tois hagiois pistei*

Translation: "the faith once for all delivered to the saints"

翻譯：「一次交付聖徒的真道」

The adverb **ἅπαξ** (*hapax*) — "once for all" — is theologically decisive. The deposit of apostolic faith has been delivered (*paradotheisē* — aorist passive participle, completed action) and requires no supplementation. Combined with Ephesians 2:20, this creates a closed theological system: the foundation is laid, the faith is delivered, and no new apostolic authority is needed or possible.

副詞 **ἅπαξ**（*hapax*）——「一次交付的」——在神學上是決定性的。使徒信仰的存放已被交付（*paradotheisē*——不定過去時被動分詞，已完成的動作），不需要任何補充。結合以弗所書 2:20，這構成一個封閉的神學體系：根基已奠定，信仰已交付，不需要也不可能有新的使徒權柄。

CHAPTER V: THE TESTIMONY OF THEOLOGIANS AND PASTORS

第五章：神學家與牧師的見證

5.1 Charles Haddon Spurgeon (1834-1892) / 司布真

Spurgeon, the "Prince of Preachers," was unambiguously cessationist regarding the apostolic gifts and office. In his sermon "Final Perseverance" (March 23, 1856), he stated:

司布真，「講道王子」，對使徒的恩賜與職分持明確的終止立場。在他1856年3月23日的講道「最終的堅忍」中，他說：

> "Not miraculous gifts, which are denied us in these days, but all those powers with which the Holy Ghost endows a Christian."
>
> 「不是神蹟性的恩賜——那些在我們這個時代已不賜給我們了——乃是聖靈賦予基督徒的一切能力。」

In his sermon "Receiving the Holy Spirit" (July 13, 1884), Spurgeon further elaborated:

在他1884年7月13日的講道「領受聖靈」中，司布真進一步闡述：

> "You know, dear Friends, when the Holy Spirit was given in the earliest ages, He showed His Presence by certain miraculous signs. Some of those who received the Holy Spirit spoke with tongues; others began to prophesy and a third class received the gifts of healing.... The [remaining] works of the Holy Spirit which are at this time vouchsafed to the Church of God are, in every way, as valuable as those earlier miraculous gifts **which have departed from us**."
>
> 「親愛的朋友們，你們知道，當聖靈在最早期的時代被賜下時，祂以某些神蹟性的記號顯明祂的同在。那些領受聖靈的人中，有的說方言，有的開始說預言，第三類人領受了醫治的恩賜.....聖靈在此時賜予神教會的（其餘）工作，在各方面都與那些已離開我們的早期神蹟恩賜一樣寶貴。」

Spurgeon also declared in "Lectures to My Students": "I need scarcely warn any brother here against falling into the delusion that we may have the Spirit so as to become inspired.... We are not the passive communicators of infallibility, but the honest teachers of such things as we have learned."

司布真也在「對我學生的講座」中宣告：「我幾乎不需要警告這裡的任何弟兄，不要陷入我們可以擁有聖靈以至於成為受默示之人的幻想.....我們不是無謬性的被動傳達者，而是我們所學之事的誠實教師。」

5.2 John F. MacArthur (b. 1939) / 約翰·麥克乾瑟

MacArthur is perhaps the most vocal contemporary defender of the closed apostolate. In his work *Strange Fire* (2013) and at the Strange Fire Conference, he argued:

麥克乾瑟或許是當代最敢直言捍衛使徒職分已關閉之立場的人。在他的著作《奇異的火》（2013年）及奇異之火特會中，他論證道：

> "If the apostles ceased—if it is true that there are no more apostles or that there were 12 minus Judas, plus Matthias and Paul—then there is a dramatic change in the church and the gifting to the church. Since apostles are called 'gifts' in Ephesians 4, if there are no apostles, then we know some gifts have ceased."
>
> 「若使徒已終止——若確實不再有使徒，或只有十二位減去猶大、加上馬提亞和保羅——那麼教會及給教會的恩賜就發生了巨大的改變。既然在以弗所書第四章使徒被稱為『恩賜』，若沒有使徒了，我們就知道某些恩賜已經終止。」

MacArthur further stated:

麥克乾瑟進一步說：

> "Once you agree that there are no apostles today at the same level with Peter and Paul, you have admitted there was a major change in the gifting of the Spirit between the Apostolic Age and the post-apostolic age. The one New Testament gift most frequently associated with miracles—the gift of apostleship—ceased."
>
> 「一旦你同意今天沒有使徒在彼得和保羅的同等層次上，你就已經承認在使徒時代與後使徒時代之間，聖靈的恩賜發生了重大改變。新約中最常與神蹟聯繫在一起的恩賜——使徒的恩賜——已經終止了。」

5.3 Pastor Stephen Tong (唐崇榮牧師, b. 1940) / 唐崇榮牧師

The renowned Reformed Chinese-Indonesian evangelist Stephen Tong (唐崇榮) has taught extensively on this matter. In his theological lecture series *Kingdom, Church, and Ministry* (《國度、教會、事奉》), he states:

著名的歸正宗華裔印尼佈道家唐崇榮牧師在此課題上有大量教導。在他的神學講座系列《國度、教會、事奉》中，他說：

> 「基督賜給教會的有五大職分，就是使徒、先知、傳福音的、牧師和教師。『使徒』與『先知』的職分超越其它三個職分。使徒是誰？就是被基督親自差派的。」
>
> "Christ gave the church five great offices: apostles, prophets, evangelists, pastors, and teachers. The offices of 'apostle' and 'prophet' transcend the other three. Who is the apostle? He who was personally sent by Christ Himself."

He further affirms, in agreement with Calvin:

他進一步確認，與加爾文一致：

> 「加爾文年老的時候也肯定現在沒有使徒、沒有先知，只有傳福音的、牧師和教師。」

> "Calvin in his old age also affirmed that now there are no apostles, no prophets—only evangelists, pastors, and teachers."
>
> 「今日已無『使徒』、『先知』的職分。」
>
> "Today there is no longer the office of 'apostle' or 'prophet.'"

Stephen Tong teaches that while the *function* (功用, *gongyong*) of apostolic work (pioneer church-planting, foundational teaching) may continue in a derivative sense, the *office* (職分, *zhifen*) is irrevocably closed.

唐崇榮牧師教導：雖然使徒工作的功用（*gongyong*）——開荒建立教會、根基性教導——可能在衍生意義上持續，但職分（*zhifen*）已不可挽回地關閉。

5.4 Derek Prince (1915-2003) / 乃克·乃斯

Derek Prince, though associated with charismatic circles, taught a nuanced view that distinguished the original apostolate from any later usage of the term. In his sermon series "Five Main Ministries," he stated:

乃克·乃斯雖與靈恩圈有關聯，但教導了一種細緻的觀點，將原始使徒職分與後來對該術語的任何使用加以區分。在他的講道系列「五大職分」中，他說：

> "It is unscriptural for people to go around on their own without being sent by anybody, without being authorized by anybody, without anybody to whom they're accountable, and declare that they are apostles and have authority. It is totally contrary to the Spirit and letter of Scripture."
>
> 「人們在沒有任何人差遣、沒有任何人授權、沒有任何人可以向其交帳的情況下，獨自四處行走並宣稱自己是使徒、擁有權柄，這是不合聖經的。這完全違反了聖經的精意和字句。」

Prince also emphasized: "The apostle is not the autocrat. He's not the dictator. He doesn't walk around laying hands on people saying you do this, and you do that. He's the product, the offspring of the moving of the Spirit in a local church."

乃斯也強調：「使徒不是獨裁者。他不是暴君。他不會四處按手在人身上說你做這個、你做那個。他是聖靈在地方教會中運行的產物和後代。」

While Prince acknowledged a broader usage of *apostolos* in the New Testament (sent ones from churches), he maintained that the **foundational, authoritative apostolate** of the Twelve and Paul was unique and unrepeatable.

雖然乃斯承認 *apostolos* 在新約中有更廣泛的用法（從教會被差遣出去的人），但他堅持十二使徒和保羅的根基性、權威性使徒職分是獨一無二且不可重複的。

5.5 N.T. Wright (b. 1948) / 賴特

N.T. Wright, the distinguished New Testament scholar, while not a strict cessationist, has affirmed the unrepeatable and foundational nature of the apostolic office. In his discussion on "Misconceptions about the resurrection and the role of an apostle" (Ask NT Wright Anything podcast), Wright has affirmed that the apostles held a unique, once-for-all, foundational role in the establishment of the church.

新約學者賴特，雖非嚴格的終止論者，但已肯定使徒職分的不可重複性和根基性。在他關於「對復活和使徒角色的誤解」的討論中（Ask NT Wright Anything 播客），賴特肯定使徒在教會建立中擔當了獨一無二的、一次性的、根基性的角色。

Wright's position is that the apostles were unique *witnesses* to the resurrection who laid a *foundation* that subsequent generations build upon but do not replicate. He writes in various works that the authority of the apostles is carried forward through their *writings* (the New Testament), not through a succession of persons holding the same office.

賴特的立場是：使徒是復活的獨特見證人，他們奠定了一個根基，後世在其上建造但不複製。他在多部著作中寫道，使徒的權柄是通過他們的著作（新約）延續的，而非通過持有同一職分的人的延續。

5.6 Cliffe Knechtle (b. 1954) / 乃赫特

Cliffe Knechtle, the well-known campus apologist, in his public dialogues on university campuses, consistently argues for the historicity and uniqueness of the apostles as eyewitnesses. In his teaching "The Apostles Were Not Hallucinating" (Yale University), Knechtle demonstrates that the apostles' witness was grounded in physical, verifiable resurrection appearances — experiences that by their very nature cannot be replicated in subsequent generations.

克利夫·乃赫特（Cliffe Knechtle），著名的校園護教士，在他於大學校園的公開對話中，始終論證使徒作為目擊證人的歷史真實性和獨特性。在他的教導「使徒們並非在幻覺中」（耶魯大學）中，乃赫特證明使徒的見證建立在物理性的、可驗證的復活顯現之上——這些經歷從其本質上就不可能在後世被複製。

Knechtle's apologetic method implicitly reinforces cessationism regarding the apostolic office: if the uniqueness of Christianity rests on the *historical* testimony of specific *eyewitnesses*, then the office that authenticated that testimony is necessarily limited to those witnesses.

乃赫特的護教方法隱含地加強了關於使徒職分的終止論：若基督教的獨特性建立在特定目擊證人的歷史性見證之上，那麼驗證該見證的職分必然限於那些見證人。

5.7 Voddie Baucham (b. 1969) / 包乾

Voddie Baucham has been among the most direct and emphatic contemporary voices against modern apostles. He has stated plainly:

沃迪·包乾是當代反對現代使徒的最直接、最有力的聲音之一。他明確地說：

> "There are no living Apostles today. Those claiming this office are missionaries and not apostles."
>
> 「今天沒有活著的使徒。宣稱擁有此職分的人是宣教士而非使徒。」
>
> "We do not have apostles today. The apostles have the authority to give us the Scriptures."
>
> 「我們今天沒有使徒。使徒擁有賜給我們聖經的權柄。」

Baucham's argument centers on the connection between apostleship and scriptural authority. If there are apostles today, their words would carry canonical authority — a claim that contradicts the closed canon.

包乾的論證集中在使徒身分與聖經權柄之間的連結。若今天有使徒，他們的話就會承載正典權柄——這一宣稱與已關閉的正典相矛盾。

5.8 G.C. Lewis Sr. / 路易斯牧師

Pastor Gerald C. Lewis Sr., a decorated U.S. Navy veteran, ordained minister, and biblical investigator known for his deep engagement with the Hebrew and Greek texts, has written extensively on biblical offices and their proper boundaries. His approach—rooted in careful textual analysis of the original languages—affirms that the biblical data confines the apostolic office to those personally commissioned by Christ.

傑拉爾德·C·路易斯牧師（G.C. Lewis Sr.），美國海軍退伍軍人、受按立的牧師、以深入研究希伯來文和希臘文經文著稱的聖經研究者，已就聖經職分及其適當界限進行了大量寫作。他的方法——植根於對原始語言的仔細文本分析——肯定聖經資料將使徒職分限定於那些由基督親自差派的人。

Lewis's work emphasizes that proper biblical hermeneutics—reading Scripture in its original linguistic and cultural context—exposes the anachronism of modern apostolic claims. The

Hebrew-roots context of the *shaliach* principle, the Greek specificity of *apostolos*, and the closed nature of the foundational era all converge to demonstrate that no person today can legitimately claim the apostolic office.

路易斯的著作強調，正確的聖經詮釋學——在原始語言和文化語境中閱讀聖經——揭露了現代使徒宣稱的時代錯誤。*shaliach* 原則的希伯來根源背景、*apostolos* 在希臘文中的特定性、以及根基時代的封閉性，都匯聚在一起證明今天沒有人能合法地宣稱使徒職分。

CHAPTER VI: REFUTATION OF MODERN APOSTOLIC CLAIMS

第六章：駁斥現代使徒宣稱

6.1 The New Apostolic Reformation (NAR) / 新使徒改革運動

The New Apostolic Reformation, led by figures such as C. Peter Wagner (deceased), Bill Johnson, and others, claims that God is restoring the "five-fold ministry" of Ephesians 4:11, including living apostles who exercise governing authority over the church today.

新使徒改革運動（NAR），由乃彼得·瓦格納（已故）、比爾·強生等人領導，宣稱上帝正在恢復以弗所書 4:11 的「五重職事」，包括在今天對教會行使治理權柄的活使徒。

Biblical Refutation / 聖經駁斥：

The NAR's hermeneutical error is a failure to distinguish between *office* (τάξις, *taxis*) and *function* (ἔργον, *ergon*). While the *work* of church-planting, gospel-preaching, and establishing doctrinal foundations continues through pastors, teachers, evangelists, and missionaries, the *office* of apostle — with its attendant qualifications (eyewitness of the resurrection, personal commission from Christ, miracle-working signs) — has ceased.

NAR 的詮釋學錯誤在於未能區分職分（τάξις, *taxis*）和功用（ἔργον, *ergon*）。雖然建立教會、傳講福音、奠定教義根基的工作通過牧師、教師、傳道人和宣教士繼續進行，但使徒的職分——連同其附帶的資格條件（親眼見過復活、由基督親自差派、行神蹟的記號）——已經終止。

6.2 The Ephesians 4:11 Argument Dismantled / 拆解以弗所書 4:11 的論證

NAR proponents argue that since Ephesians 4:11 lists apostles alongside pastors and teachers, and since pastors and teachers still exist, apostles must also still exist.

NAR 支持者論證說，既然以弗所書 4:11 將使徒與牧師和教師並列，而牧師和教師仍然存在，使徒也必須仍然存在。

Response / 回應:

This argument commits the logical fallacy of *composition* — assuming what is true of some elements in a list must be true of all elements. Consider: Christ also gave **prophets** in this list. Does anyone claim that there are living prophets today whose words are infallible and canonical? If the office of prophet (in its authoritative, revelatory sense) has ceased — as most evangelicals admit — then the mere listing of an office in Ephesians 4:11 does not guarantee its perpetual continuation.

此論證犯了合成謬誤——假設列表中某些元素為真的事，對所有元素也必為真。試想：基督在此列表中也賜了先知。是否有人宣稱今天有在世的先知，其話語是無謬的和正典性的？若先知的職分（在其權威性、啟示性意義上）已終止——如大多數福音派所承認的——那麼僅僅在以弗所書 4:11 中被列出，並不保證該職分永續存在。

Moreover, Paul himself, in Ephesians 2:20, already indicated that apostles and prophets constitute the *foundation* — a role that by definition is temporal and non-recurring.

更重要的是，保羅自己在以弗所書 2:20 中已經表明，使徒和先知構成了根基——一個從定義上就是暫時性和非重複性的角色。

6.3 The "Sent Ones" Argument /「被差遣者」的論證

Some argue that since *apostolos* simply means "sent one," anyone sent by a church could be called an apostle.

有些人論證說，既然 *apostolos* 只是意味著「被差遣者」，任何被教會差遣的人都可以被稱為使徒。

Response / 回應:

This conflates the *generic* sense of the word with its *technical/titular* sense. In 2 Corinthians 8:23, **ἀπόστολοι ἐκκλησιῶν** (*apostoloi ekklēsiōn* — "messengers/envoys of the churches") uses the word in a non-technical sense to describe church delegates. This is categorically different from **ἀπόστολος Χριστοῦ Ἰησοῦ** (*apostolos Christou Iēsou* — "apostle of Christ Jesus"), which is Paul's consistent self-designation as one holding the unique office.

這混淆了該詞的一般意義與其技術性/頭銜性意義。在哥林多後書 8:23 中，**ἀπόστολοι ἐκκλησιῶν**（*apostoloi ekklēsiōn*——「眾教會的使者/信差」）以非技術性意義使用此詞來描述教會代表。這與 **ἀπόστολος Χριστοῦ Ἰησοῦ**（*apostolos Christou Iēsou*——「基督耶穌的使徒」）截然不同，後者是保羅始終用以自稱持有獨特職分的人。

The Syriac Peshitta helpfully distinguishes these by context. In Philippians 2:25, where Epaphroditus is called an "apostle of the church" (*shlikha d'edtā*), the Peshitta uses *shlikha* in a functional sense (delegate/messenger), not in the foundational-office sense of the Twelve and Paul.

敘利亞文別西大譯本通過語境有助地區分了這些。在腓立比書 2:25 中，以巴弗提被稱為「教會的使者」（*shlikha d'edtā*），別西大譯本以功能性意義（代表/信差）使用 *shlikha*，而非十二使徒和保羅的根基性職分意義。

CHAPTER VII: SYNTHESIS AND CONCLUSION

第七章：綜合與結論

7.1 Summary of Biblical Evidence / 聖經證據摘要

The New Testament presents an overwhelmingly consistent picture:

新約聖經呈現出壓倒性地一致的圖景：

1. The apostolic office required qualifications that are historically unrepeatable: eyewitness of the risen Christ (Acts 1:21-22; 1 Cor. 9:1; 15:7-8), personal appointment by Jesus (Mark 3:14; Gal. 1:1), and authenticating miraculous signs (2 Cor. 12:12).

1. 使徒職分所要求的資格是歷史上不可重複的：親眼見過復活的基督（使徒行傳 1:21-22；哥林多前書 9:1；15:7-8）、由耶穌親自任命（馬可福音 3:14；加拉太書 1:1）、以及神蹟性的驗證記號（哥林多後書 12:12）。

2. The apostles constitute the *foundation* of the church — a once-for-all structural element (Eph. 2:20).

2. 使徒構成教會的根基——一次性的結構元素（以弗所書 2:20）。

3. The number of foundational apostles is eternally fixed at twelve (Rev. 21:14).

3. 根基性使徒的數目在永恆中被固定為十二（啟示錄 21:14）。

4. Paul declared himself the "last" (*eschaton*) to receive a resurrection appearance (1 Cor. 15:8).

4. 保羅宣告自己是「末了」（*eschaton*）接受復活顯現的人（哥林多前書 15:8）。

5. The faith has been "once for all" delivered (Jude 3), eliminating the need for new foundational-revelatory agents.

5. 信仰已「一次交付」(猶大書 3)，消除了對新的根基性啟示代理人的需要。

7.2 The Consensus of the Theologians Cited / 所引神學家的共識

The eight scholars and pastors cited in this thesis — Spurgeon, MacArthur, Stephen Tong, Derek Prince, N.T. Wright, Cliffe Knechtle, Voddie Baucham, and G.C. Lewis Sr. — represent diverse theological traditions (Reformed Baptist, Dispensational, Reformed Evangelical, Charismatic, Anglican, Apologetic, Reformed African-American, and Independent), yet they converge on this central point: **the apostolic office, as described in the New Testament, is closed.**

本論文所引用的八位學者和牧師——司布真、麥克乾瑟、唐崇榮、乃克·乃斯、賴特、乃赫特、包乾和路易斯牧師——代表了多元的神學傳統(改革宗浸信會、時代論、歸正福音派、靈恩派、聖公會、護教學、改革宗非裔美國人、獨立教會)，但他們在這一中心點上匯合：新約所描述的使徒職分已經關閉。

7.3 Final Theological Declaration / 最終神學宣言

Therefore, we conclude that:

因此，我們做出以下結論：

There are **no** new apostles. The apostolic office was unique to those personally selected, commissioned, and authenticated by the Lord Jesus Christ. All modern claims to apostleship — whether from the New Apostolic Reformation, independent charismatic leaders, or any other movement — are **not biblical**, lack scriptural warrant, and represent a dangerous departure from the faith once for all delivered to the saints.

再無新使徒。使徒職分對於那些由主耶穌基督親自揀選、差遣和驗證的人來說是獨一無二的。一切現代的使徒宣稱——無論來自新使徒改革運動、獨立的靈恩領袖或任何其他運動——都不合聖經、缺乏聖經根據，並代表了對一次交付聖徒之真道的危險偏離。

The church does not need new apostles. The church has the apostolic *writings* — the New Testament — which carry the full authority of the apostolic office for all generations. As the Peshitta affirms with its term *shlikha*, and the Ge'ez tradition preserves with *ḥawārya*, the sent ones have completed their mission. Their foundation stands. Their testimony endures. Their canon is sufficient.

教會不需要新的使徒。教會擁有使徒的著作——新約聖經——它為歷世歷代承載使徒職分的完全權柄。正如別西大譯本以 *shlikha* 一詞所確認的，以及吉茲語傳統以 *ḥawārya* 所保存的，那些被差遣的人已完成他們的使命。他們的根基屹立不搖。他們的見證持續長存。他們的正典充分完備。

Soli Deo Gloria / 唯獨榮耀歸於上帝

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Thesis submitted for the defense of historic, orthodox, biblical Christianity against the unscriptural innovation of modern apostleship.

本論文為捍衛歷史性的、正統的、合乎聖經的基督教信仰，反對現代使徒身分之不合聖經的創新而撰寫。

ኢሀለዉ ሐዋርያት ሐዳሳት — *'l-halawu ḥawāryāt ḥadāsāt* — **There are no new apostles**

— 再無新使徒

Finis — 完